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*Cum rex glorie Christus* has previously been shown to be from the liturgy and not from Nicodemus.

"So far as Germany is concerned, Wücker makes the assertion that the poem, "Anegenge," of the twelfth century is based upon the Gospel of Nicodemus (page 34). That his claim lacks the foundation which would seem necessary, appears from the poem, "Die Urtende," of the beginning of the thirteenth century (about 1205). The author is Konrad von Heimesfurt, and the Desensus is described in lines 1489-2162. In line 1698 we read:

Cum rex glorie Christus:  
Do der eren chunic Christ,  
der aller tugende orthab ist,  
ze der helle chomon solte. . . .

It will suffice, for the present, to call attention to the "Cum rex glorie Christus," and to state that a German poem of the year 1465, entitled "Von der Beschaffung diser Welt bisz auf das jungst gericht gereymt," which has the Harrowing of Hell incident, is undoubtedly based upon liturgical sources. The first complete metrical translation of the Gospel of Nicodemus in German was that by Hessler, written about 1300 to 1330, containing the characters Adam, Isaiah, Simeon, John the Baptist, David, Habakkuk, Micha."

While this study has not been carried out with the thoroughness that is desirable, the reading of it gives one nevertheless a large realization of the extent of the liturgical element in the medieval drama. Some of the parts which concern liturgy more than drama, such as the tables of antiphons and responses with their location in the liturgy, are very useful. What is needed, however, at present, at least in the German field, is more such investigations as those of Klapper, Wolter, and Dinges, in which a single play is thoroughly studied from all points of view, including its relation to the liturgy, and until the field is more completely covered in this way, it is questionable whether the time is ripe for such a survey as has been attempted in this work.

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**THE PHONOLOGY OF THE DIALECT OF AURLAND,  
NORWAY.** By George T. Flom. University of Illinois  
Studies in Language and Literature, 1915. Vol. 1, nos. 1 & 2.

Notwithstanding the considerable impetus given to the study of Norwegian dialects by the *landsmaal* movement, little more has actually been accomplished in dialectology than a survey of the regions to be explored in detail. A half dozen monographs comprise the total list. In many instances, certain lack of funds for publication has been a deterrent to natives. It is a splendid help, therefore that a series of studies published by an American University is open to publications of this nature. And Professor Flom, himself a native of the Aurland region, has by his work

nobly repaid the debt he owes to the land of his birth. It is a continuation of investigations carried on for some time, the first fruit of which was a discussion of the nominal and pronominal inflections of the Sogn dialects in general (*Am. Dial. Notes*, 1905).

Granting the truth of the maxim that the reviewer of a book ought to know as much of the matter in hand as its author, if not more, the present writer really has no business to review this work; for his knowledge of Sogn dialects is restricted to a few weeks' sojourn in those regions. He is in no position, whether to approve of, or contradict, the statements of the author, except from his general knowledge of Norwegian dialects, and as to methods.

The Aurland dialect forms a part of the southern group of the dialects of Inner or Eastern Sogn, being spoken on both sides of the Aurland Fjord and the Nærø Fjord, in the valleys to the south that lead to these fjords and in the inhabited parts of the surrounding heights. The parish is one of the most sparsely settled regions even of mountainous Western Norway, the cultivated and inhabited area measuring but 0.6% of the whole area! Though one of the most easterly of West Norwegian dialects, it is distinctly different from its nearest neighbor to the east, the speech of the Hallingdal, from which it is effectually separated by wild mountains and glaciers; whereas the branching arms of the great Sogn Fjord offer comparatively easy avenues of communication on the west and north, and the low pass of the Stalheimsklev, on the south. Hence its closest relatives are the other Sogn Fjord dialects, and the Voss dialect directly south of it.

The phonology of the Aurland dialect exhibits many ancient features, especially in its vowel system. In addition to no less than 22 distinct single vowel shades there are preserved all the numerous Old Norwegian diphthongs, both rising and falling, augmented by the diphthongizations of the Old Norw. long vowels *a*, *o*, (*u*), *i*, *y*. While this is, in the main, true of the whole group of dialects, certain half-diphthongs ('*u*, '*y*, '*i*) are peculiar to this one. Their first element is a *Vorschlag*—a beat of mid-vowel quality preceding the longer part of the vowel which is of high vowel quality. The equivalent of Old. Norw. long *o* is a diphthong with a *u-* vanish. In this and certain other respects this complex vowel system furnishes a remarkable corroboration of the "Wellentheorie," showing unmistakable approximation to English conditions; just as, e.g., the consonants of the southernmost dialects of Norway to Danish conditions.

The mass of material is well displayed in the two main chapters, of which the first, on the distribution of the vowels and consonants, furnishes a conspectus of the whole speech material; and the

second, on etymological phonology, tabulates the sounds with regard to their derivation from Old Norw. sounds and discusses the laws involved. Both statement and presentation are absolutely reliable, as far as I have been able to control them. These chapters are followed by 2 pages of very interesting texts in phonetic transcription—an Alp-Horn Call, Riddles, and Proverbs; and by an index of undefined words.

After thus showing the scope of this excellent investigation I may be permitted, with above reservations, to touch upon a few points on which a difference of opinion is possible.

1) In some instances, the definition of phonetic quality is not happy. I note the following points: the open *e* (ɛ), as in Norw. *hest*, *lett*, is found in Engl. *best*, rather than in Engl. *let*, Germ. *fett*, both of which are slightly more closed.—The sound of Dan. *y* in *lykke* ought to come under wide, not narrow, *y*.—The vowel heard in Norw. *søt*, French *pêu*, Germ., *Söhne* certainly is not that of Scottish *guid*—which is approximately that of Swed. *y*.

2) Neither in the chapter on the distribution, nor in that on etymological phonology, is there any reference whatever to the treatment of vowels in unstressed position, though their quality is painstakingly indicated in the phonetic notation of each word. I also note a confusion or uncertainty concerning the quality of the murmured *e*. Without wishing to be dogmatic I question the propriety of writing *e* (instead of *e*) in such words with Old Norw. *i* as *nåken*, *bjelkē*, *merkē*, *vånde*, *vánle*, *venle*—when, on the other hand, we find the spelling *dørłs*, *fyründáls*, *ræiels*, *skröpls*. Indeed, the scheva vowel (with *e* quality) is what we should expect in the unstressed vowels of Sogn dialects.

3) Strictly speaking, the phonology of a Scandinavian dialect ought also to indicate the *tonelag* (musical accent) of every word. Possibly, however, Professor Flom may have reserved this for his promised Glossary of the dialect.

4) There are a considerable number of words in the treatise whose meanings certainly ought to have been explained in the index. I wonder how many of those who are intimately acquainted with Norwegian, and even Norwegian dialect forms, can readily guess the meaning of e.g., *dånn* (present), *dàttā*, *slåvå*, *fese*, (p.p.), *gnékå*, *putå*, *búmbúdl*, *bråtl*, *prøijå*, *spaięd'l*, *tjebbå*, *jäiplå*, *klüft*, etc., etc.—On the other hand, unavoidably perhaps, a great number are printed there which every one certainly knows. E.g., to confine myself to the letter *e* (not quite one column, in some 22 columns): *eltå*, *endrå*, *erm*, *ert*, *ertå*, *ess*, *esjå*, *etlå*.

5) In the case of loanwords, we are not primarily interested, (in a study of this kind) in the primary source, but rather, and

only, in the probable direct antecedent form, e.g., *jebûrsdåg* not <L.G. *Geburtstag* (sic), but <Dan. Rigsmał *Geburtsdag*, *nijerà* not <L.G. *regèren*, but <Dan. Rigsmał *regere*, etc.

6) The scattered inhabitants of the fjord districts are exclusively mountain farmers on a small scale on whom the influence of transients and of the foreign tourists is practically nil. Hence the inclusion of vocables such as *sjämpâni* ('champagne'), *åksjon* (action), *mågnit*, *elefânt*, *néger*, *bâisik* (defined as "company of bicycle riders"), *Eskemo*, *Jøðø*, *pøbol*, *Jåppân*, *Græsk*, etc., seems highly questionable; for who will believe that they have been steadily and universally acted upon by the speech habit of the people?

7) Some of the meanings of words given in the Index are startlingly different from those given by Ross and Aasen. I note a few: *bélâ* vb. 'charivari' (sic); *dirk* 'club'; *ensa* 'touch' (vb?); *hûrre* 'troll'; *huttetu* 'alas!'; *jâse* 'squirrel'; *nânnâ* 'to wave to'; *rûmstérâ* 'play havoc'; *rubb q stubb* 'stock and stone'; *søknâ* 'to sound for'; *snûpt* 'verily'; *vâl'n* 'stiff with cold.' I do not call in question the reliability of this information, but hope that in the forthcoming complete glossary it will be stated whether these values are general or sporadic.

8) A small number of misprints and minor inaccuracies have been noted: 'to knead' is consistently misspelt; write *norbr* instead of *nour* p. 62; *þróndr* instead of *Tróndr*, p. 63; p. 70, 'none' instead of 'noone' p. 81; omit 'not' in the explanation of *finst* 'is not found, does not exist.'

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**A REALISTIC UNIVERSE.** By John Elof Boodin, Professor of Philosophy, Carleton College, New York; The Macmillan Co., 1916.

When John Dewey archfoe of all Absolutes was reproached for having pledged himself publicly to 'absolute and unconditioned loyalty' to a certain authority, he is reported to have remarked that he took the term 'absolute' in a pragmatic sense. In the same sense, we suppose, a guilty criminal might declare himself innocent or a lady of pleasure consider herself chaste. And it seems that Mr. Boodin has a similar temper of mind when he proclaims his philosophy to be 'pragmatic realism.' The ill-mated couple is found after several hundred pages of interesting life together to have produced still another philosophical soul, christened 'teleological idealism,' an offspring whose parentage demands psycho-analytic treatment.